

Critique of Political Economy – Between Postone and Sirohi

By Shomit Sirohi

Introduction
By Moishe Postone

In fact then the Jewish
young Prophet Sirohi
makes a point each day
in the Jewish direction
of Isiah and Isikiel – the
Zionists – how in fact

the process of
accumulation of capital
in America is to make
Americanisation
succeed in Europe –
which then is his point
these days – he adds
this to overall
development as it is
called in Judaism – I add
it just should be left to
the subject of capital I
mean and it will be
better than in fact legal
processes of that state
type Nunes loves

instead – the Indian process is fine because it is institutional but with Microsoft as we make the same point – we make the same point on Integrated Method therefore together – just see us supporting micro-sociologies of bus transport systems but also its abstract correctness in India and Israel and perhaps New York where it is a institution of refined

type – now unfold the
public spheres and
debate on how capital
unfolds better here – in
other countries it
doesn't because in fact
capital is not a
promoted thing – the
jotting thing is called
Althusserian also
perhaps – love this
tendency to develop
some Postone lectures –
just keep following
Marx's capital in this

format of Postone and Sirohi.

I. Critique

In fact the critique from Postone is to argue for the commodity-form analysis to become a form in the German sense which then is about a company-form perhaps which is following abstract time, and concrete time from

Marx's standpoint of abstract labour and concrete labour which then is how he read Grundrisse to mean Capital – the two books work together as a pure presentation and its immanent presentation filled with Jewish jottings – how capital is company, how profit and surplus-value is in fact financial and how the process of socially necessary labour time –

is in fact necessary, and temporal which makes it then to Marx's capital being about abstract time.

II. Capital therefore as a Subject – critique of Luckacs

In fact then instead of the subject-object of the party-Subject and this substance-subject stuff in Hegel, one should read it better in German

again as category of the
subject of capital –
which then unfolds the
base as superstructure
in many category
developments in fact.

So against the process
of diremptive
Grundrisse and also
noticing the social
movement subjectivity –
one can now read
Moishe Postone
perfectly just a form in
abstract time which

reads also concrete time
in a unique dynamic
(one type of point) or a
jotting (that the abstract
time of capital is then
also in fact a love for
financial process which
then is about how it is a
global process in fact
which goes with
America perhaps for
Israel. And many such
developments of small
movements of jottings
between the
developments of the

world and his own style
of critique.

III. Critique of Political Economy from my side therefore -

I just make to this
process of abstract time
and concrete time - a
process of in fact
complex temporalities
and a daily life subject
temporality which just
means to observe the

jotting as – working
class unionisation rights
perhaps which in the
world is being

Thatcherised again and
again – or in fact left to
rioting in France – and
so many points on the
overall development of
Jewish life – how the
process of abstract time
and its categories – lack
the Jewish point of
Hebrew communion
because in fact there is
no educational process

of in fact educated
people which is then
about Microsoft
education packages
perhaps to improve the
process of categories of
cheap academicism
today.